

IBAADAT –  
SOLUTION TO  
OUR  
PROBLEMS  
AND THE WAY  
TO ALLAH  
TA'ALA

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## INTRODUCTION

Most people are of the opinion and belief that one's good actions will only assist him in the hereafter and that they have no bearing in this world. This is incorrect. From the Qurân, ahâdith and the advices of the pious, we learn that even though rewards and punishments will be meted out in the next world on the basis of one's deeds, certain traces of their effects will appear in this world as well.

This book is divided into three sections:

1.) Conditions afflicting us are in accordance with our actions. If we are obedient to Allah ﷻ, favourable conditions will be found; and if not, disasters and calamities will follow.

2.) The connection between the different forms of ibâdah in attaining a connection with Allah ﷻ which is the object of our lives.

3.) The worldly benefits of acts of ibâdah from the ahadîth. Today, man wants to change conditions (*hâlât*) with other conditions (*hâlât*), whereas it is our actions (*a'mâl*) which will change conditions. The actions shown to us by Rasulullâh ﷺ are the solutions to all our problems. Today many people are affected by modern solutions, advisors, therapists, etc. who all offer their solutions. However we should realize that our solutions are only in the way shown to us by Nabî ﷺ. If we will hold firmly onto these actions, we will be guaranteed success in this world and the hereafter. May Allah ﷻ grant us the ability to practise! Amîn.

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## CONDITIONS ARE IN ACCORDANCE WITH OUR ACTIONS

Allah ﷻ says, “O son of Adam, make time to serve Me in ibadah, I will fill your heart with the feelings of sufficiency and I will remove poverty and want from you. If not, then I will cause your hands to be continuously busy with preoccupation and I will not cause poverty to move from you.”

Allah ﷻ states, “If My servants serve Me dutifully, I will send over them rains by night when they sleep and over them the sun will continue to shine (so that there will be no hindrance in their affairs) and the sound of lightning will not reach their ears (so that there will be no need for anxiety). (Jâmi as Saghîr)

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Mâlik ibn Dinâr (rahimahullah) relates that he read in a book of wisdom that Allah ﷻ said, “I am Allah, the King of Kings. Verily the hearts of kings are under the control of My hands. When My servants obey Me, I turn the hearts of kings and rulers towards them so that they rule over them with mercy and kindness and when My servants disobey Me, I turn the hearts of kings and rulers to treat them harshly, with anger and vengeance. Thereby they mete out oppression and torture. Hence do not occupy yourselves with cursing the kings. Instead turn to Me in remembrance and with humility so that I will protect you from the tyranny of your kings.”

Imam Ahmad relates a tradition in which Jubair ibn Nufair ﷺ on the occasion of the Muslim conquest of Cyprus, saw Abû Dardâ ﷺ sitting by himself in tears. When Jubair ﷺ asked him why he was crying on such a blessed day, the day in which Allah ﷻ had bestowed honour and glory upon Islâm and the Muslims, he replied, "It is a shame O Jubair that you do not understand. When people neglect the commands of Allâh ﷻ, how wretched and insignificant they become. Look at these people! What majesty they owned until they neglected the commands of Allâh ﷻ. Now you see them abased and disgraced." (Ibn Jarîr)

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Rasulullâh ﷺ is reported to have said, "Verily a man is deprived of sustenance because of a sin which he commits." (Ahmad)

Abdullâh ibn Umar ﷺ states that Rasulullâh ﷺ once said with great urgency, "O Muhajirîn! There are five things which if you ever indulge in them, calamities will engulf you. I seek refuge for you in Allâh that you ever indulge in them:

- 1.) When immorality becomes widespread among any people, plague will overtake them as well as new diseases which were previously unknown
- 2.) When people cheat in weighing and measuring (i.e. business practices) they will face a.) drought b.) hardship c.) oppression of rulers

3.) When people withhold zakat, rains from the heavens will be withheld from them. Had it not been for the animals, not a drop of rain would have descended.

4.) The enemies of those who break the covenant with Allah ﷻ and His Messenger ﷺ will take that which is in their hands.

5.) Those leaders who do not rule according to the book of Allah, Allâh ﷻ will create discord amongst them. (Targhîb)

Ibn Abi Dinâr relates that some-one asked Aishâh ﷺ what caused earthquakes. She answered, “When people begin to fornicate shamelessly, drink wine and listen to music as if these things were perfectly permissible, then Allâh ﷻ will order the earth to throw them over.”

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Umar ibn Abdul Aziz (rahimahullah) ordered the following proclamation to be made all over the capital city: “All praise be to Allâh! May He grant peace and blessings on His Messenger ﷺ! The earthquake is a sign of divine wrath. I have written to the people of every city in the empire requesting them to gather in all humility, on a specified date and place, for public prayer, and to give wealth in charity.”

When Hadrat Umar ﷺ was en route to Syria, he came across a piece of land which was quite muddy. He dismounted his camel, took off his socks, put them on his shoulder, and splashed through the mud. He took hold of the camel’s nose-strip and led it. Hadrat Abû Ubaydah ﷺ said to him, “You have done something which is quite despicable in the eyes of the

people of Syria. I would not like the people of the town to see you like this.” On hearing this, Hadrat Umar ﷺ struck his hand against his breast and exclaimed, “Abû Ubaydah, if anyone other than you had said this, I would have given him some exemplary punishment. We were a despicable people, dishonoured, and Allâh ﷻ granted us honour through Islam. If we are going to seek honour through anything other than Islam, Allâh ﷻ will cause us to be disgraced.” (Hâkim) Another narration states, “O Abu Ubaydah! You people (Arabs) were the smallest in number and the most degraded of people before Allâh ﷻ gave you honour through Islam. When you start to seek honour in anything else other than Islâm, Allâh ﷻ will certainly degrade you.” (Hâkim)

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Hadrat Sheikh (rahimahullah) in great detail has explained in ‘al-E’tidal’ the following, the gist of which is, “Rasulullâh ﷺ clearly and eloquently said that sufferings in this world for Muslims are a result of disobedience to Allâh’s commands, whereas good deeds leads to happiness in this world. He also showed how specific misfortunes result from specific sins. Similarly he showed how specific rewards are the result of specific good deeds.....

From the hâdîth we come to know that in Allâh’s sight, this world has no value at all. Because the disbelievers have as their major aim in life the attainment of this world, they are given the world according to their treasure of good deeds. The Muslims on the other hand since having accepted Islâm, have

their eyes on the success and permanent well-being of the hereafter to which they have a special right. Not matter how sinful a Muslim is he will eventually enter Jannah, after being punished or pardoned of his sins. Hence because of his wrongdoings, he will be made to suffer the sorrow and hardships of this world. If he is not made to suffer here, there is indeed a dangerous path ahead of him.....

It is proven from many statements of Rasulullâh ﷺ that the cause of success for the non-believers is Allah ﷻ's postponement of punishment and their own worldly good deeds. Hence it is clear that when any individual non-believer or group of non-believers do deeds of righteousness, they will prosper and attain some measure of worldly success. Even their evil deeds will go unpunished while even the seemingly insignificant evils of a Muslim will bring punishment. As much wrongdoings there are, whether individual or collective, Muslims will suffer sorrow, ordeals and hardships accordingly. The only manner in which they can save themselves from all anxieties is to discard sinful acts as well as to prevent others from sin.....

But how is it that believers face destruction and decline? This is because of their injustices, tyranny and oppression and comes about when immorality and promiscuous behaviour have reached overwhelming heights or because of their mockery of the messengers of Allah ﷺ. For these sins, there is no relaxation or postponement of punishment. For these sins, all-encompassing, general calamities descend upon them.....



The gist of what I am trying to explain is that Allâh ﷻ - the creator of causes – has created separate causes for the worldly progress of Muslims and non-Muslims. It is wrong to maintain that the very thing which is a cause of progress for non-Muslims is also a cause of progress for Muslims. It is also wrong to believe that those things which are not an impediment or hindrance to their progress will also not hinder the progress of Muslim. To have such views shows ignorance of our dîn and lack of knowledge of the words of Allah ﷻ and Rasulullâh ﷺ.

Please understand this well: the real place of punishment for the disbelievers is the hereafter. Sometimes, for the sake of expedience, it is meted out to them in this world. Whatever good works and position they have in this world, are solely as a result of the returns given to them by the Owner of this world, the Most Just King. There is nothing for them in the Hereafter.

From many ahâdith it should be known that the major share of punishment for the sins of the ummah come in this world. This is indeed a mercy to them. Were it not so, that in spite of their sins they were not involved in calamities and trials, it would be frightful indeed. So the only manner in which this ummah, which is enjoying Allâh's mercy, can save itself from misfortunes, catastrophes, worries and humiliation of this world, is to avoid sin completely. When by chance sins do occur, they should weep in sorrow, seek forgiveness and repent to Allah. There is no other way out. **It is not possible at**

**all for a Muslim to remain as a Muslim and at the same time gain worldly prosperity, while at the same time living a sinful life!!**

From Qurânic texts and ahâdith, it becomes clear that the principles leading to the success of the Muslims and non-Muslims are not the same. Some are common to both and some are not. The major cause for a Muslim's success is acting upon the injunctions of dîn and avoiding sin, for as much as they indulge in sinful acts they will face calamities. For a Muslim to look at non-Muslims and to see them committing the same sins and still enjoy progress with no misfortune – and then to become fearless of these sins, is indeed wrong and only entangles him in more misfortunes. When Muslims, indulging in sins are not visited by calamities, it is so much more dangerous. In such a case, it is merely a temporary postponement of punishment. Revenge will come quickly and suddenly.” (Condensed from Al-E'tidâl)

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## **IBÂDAT- CONNECTION WITH ALLÂH ﷻ**

**The object of ibâdah is to gain a connection with Allah ﷻ**

Regarding salâh, Rasulullâh ﷺ said, “The closest a person is to Allâh is when he is in sajdah.” (Muslim) “Salâh is the best of that which has been ordained. Whoever has the ability to increase should increase.” (Tabranî) Raslullâh ﷺ was asked, “Which action is most beloved to Allah ﷻ?” He ﷺ replied, “Salah at its first time.” (Bukhârî) By salâh, a person will be

able to see Allâh ﷻ in the hereafter. Jarîr ibn ‘Abdillâh al-Bajafî ﷺ narrates, “We were with Rasulullâh ﷺ when he looked at the full moon. He said: “You shall see your Sustainer as you are looking at this moon. You will not block each other in looking at Him. So if it is possible for you not to be overcome [by Shaytân in offering ṣalâh] before sunrise and before sunset, then do that. (Bukhârî, Muslim)

Regarding zakât and spending in general, Allâh ﷻ said, “Shaytân promises you poverty, and commands you with immorality. Allah ﷻ promises you forgiveness from His side and grace.” “Those who spend their wealth night and day, secretly and openly, then for them is their reward by their Sustainer. There will be no fear upon them, nor will they grieve.”

Regarding fasting, Rasulullâh ﷺ said that Allâh ﷻ says, “All good deeds are for the one who renders them, but fasting. Fasting is exclusively for Me, and I will grant the reward for it.” (Bukhârî) Rasulullâh ﷺ told Abû Umâmah ﷺ, “Adopt fasting, for there is no greater act than it.” (Nasai) Rasulullâh ﷺ said, “Fasting is exclusively for Allâh ﷻ. The reward of it no one knows but Allâh ﷻ.” (Tabrâni, Bayhaqî)

Regarding Hajj, Rasulullâh ﷺ said, “There is no day in which Allah ﷻ sets free more souls from the Fire of Hell than on the Day of Arafât. On that day, Allâh ﷻ draws near to the earth (i.e. His special mercies descend) and then boasts about these

servants to the angels, “What is the desire of these servants of Mine?” (Muslim)

Regarding the Qurân, Rasulullâh ﷺ said, “One cannot turn to Allâh ﷻ and gain closeness to Him with anything superior than that which is directly from Him (i.e. the Quran). (Hakim) It is mentioned in a Hadîth that when anyone of you wishes to converse with his Creator, he should recite the Quran. (Daylamî, Khatîb)

### THE DIVINE EDIFICE OF ISLAM

Abdullah ibn Umar ؓ narrates that Rasulullâh ﷺ said,” {The palace of} Islam has been built, resting upon five pillars :Bearing witness that there is none worthy of worship except Allâh ﷻ, establishment of Salâh (prayer), paying of Zakâh, performance of Hajj (pilgrimage) and fasting during the month of Ramadhân.” [Bukhari ,Muslim]

Rasulullâh ﷺ has here compared Islam to a palace or castle which rests upon five pillars. The Kalimah is the central support and of greatest importance without which the structure cannot stand. The other four pillars are of utmost importance as well, as if any one of them happen to be missing, the part of the palace dependant on it is bound to collapse. Hafiz Ibn Rajab, commenting on the above Hadith, has explained that, just as the pillars of a castle or palace hold up the entire building, these pillars, at the same, time support one another. If all are standing firm and strong, the weight of the entire palace will be distributed equally between them.

However, if any one pillar collapses, every one of the remaining pillars will have to support an additional weight which will finally result in the weakening of all the pillars and, thereby, the weakening of the structure of the palace. Since the connection between the pillars of Islam is much deeper and greater, if any one pillar is neglected and left to fall, the others would necessarily begin to weaken with the result that the structure of Islam would collapse and no sign of Islam would remain in a person at all.

It should be remembered that every aspect of Dîn is somehow connected to the rest and all these aspects as a whole make up the beautiful palace of Islam. However, the above actions are the primary pillars of this wonderful palace and thus have a far stronger and deeper connection binding them together.

Moulana Qâsim Nânotwi (rahimahullah) explains, " Every Divine and true religion's purpose is to make clear to man the relationship between himself and his Creator and Master and the rights of his Creator and Master upon him. This relationship has two fundamental parts: 1) *Itâ'ah*-obedience and submission and 2) *Mahabbah*-love. Neither should one plainly obey without any sentiments of love for one's Creator, nor should one merely express his love whilst allowing himself the leeway to disobey his Master. Shariah demands that this obedience and love, when in relation to our Creator, should by far exceed and surpass the boundaries of our obedience and love for fellow creation. This obedience and love of the highest level is termed 'Ibâdah' (worship). Since man, by nature,

dislikes servitude and submission to another, Allâh ﷻ has not only explained, but has also granted us various forms of worship which will serve as a practical and physical training to help us achieve our objective and through which we will gradually acquire the bounty of obedience and love of Allâh ﷻ which is in actual fact the greatest honour and the most priceless treasure.

Allâh ﷻ had first taught us His beautiful names and attributes and then ordered us to call upon Him using these names, some of which portray His 'Jamâl' (beauty and mercy) and others which refer to His 'Jalâl' (might, majesty and grandeur). This was a practical method of psychologically imprinting in our hearts and minds His beauty and love, while at the same time overwhelming our hearts and minds by His power and might. The various types of worship were split accordingly. Some are meant to establish the grandeur and majesty of Allâh ﷻ in the heart, whereas others do the job of kindling and spurring on the fire of love burning within. In Salâh and Zakâh, we see the manifestation of the authority, sovereignty and kingdom of Allâh ﷻ whereas in fasting and Hajj, we witness the level to which Allâh ﷻ is held as the Beloved due to His qualities of beauty.

**SALÂH-** One is given notice and summoned to present himself in the Divine court {adhân}, at which he immediately sets about cleaning himself {wudhu} and dons fine clothes so as to look presentable. He then proceeds to the court where he selects a spokesperson to speak on his behalf {the imam}. In

the courtroom, he stands with utmost respect, not daring to glance around, speak, eat or even cough unnecessarily. He acts in accordance to the court's protocol {qiyâm, ruku, sajdah and jalsah} and finally, through the spokesperson, puts forward his request after which he leaves respectfully by making salâm.

ZAKÂH- Like a slave, one is commanded by his Master to happily hand over his hard-earned wealth and earnings to the official tax collectors, sending them back happy, and to hand over the money without any complaints or excuses. {The above connection might possibly be the reason for salâh being mentioned with zakâh at most places in the Qurân.

FASTING- The first signs of a lover is that he begins to forgo, or at least, decrease his food and sleep and cuts down his association with others, preferring silence and solitude. If one is devoid of, or deficient in love, he is during Ramadhân commanded to adopt the practices of the lovers of Allâh ﷺ Who is the true Beloved and is the epitome of beauty. He should forgo his food and drink {by fasting} and spoil his sleep by gathering with other lovers to listen to the speech of their Beloved which has the power of bringing life back to their dead souls {tarâwîh}. {He is then bade to cut off association with all others and spend a period of time in solitude where he will get the chance of devoting all his attention and thoughts to his Beloved {i'tikaaf}.

HAJJ- If, after a month's training in love, he begins to live and behave like a true lover, losing interest in food, drinks, sleep

and all other worldly pleasures, he should now take the second step and set out to the holy lands in search of his beloved. He leaves aside his dignity and pomp, his elegance and style and opts for lowliness and simplicity, becoming an embodiment of humility, expressing his dependency and need, dishevelled and barefoot, with tears streaming down from his eyes and ready to sacrifice his life for his Beloved; in short he proceeds as a madman who has lost his senses in the love of his Beloved. This is termed 'ihrâm'. Then, in the wilderness of the Arabian desert, he calls out to his Beloved, announcing his love at the top of his voice as well as pleading and crying. This is what is known as 'talbiyah' and one's 'stay at Arafah'. He then presents himself at the house of his Beloved, where the rays of his Beloved's beauty shoots out from every nook and corner, captivating the hearts of the lovers assembled around it. Witnessing this beauty, the lover is left dumbfounded, not knowing what to do except to circle and roam around the house of the Beloved, which we call 'tawâf'. It is perhaps due to the above connection that the months of Hajj commence immediately after the month of Ramadhân .

Now ponder, if a person daily performs his five-times salâh with the above realization and displaying such humility, and yearly hands over his wealth with such submission, and calls to Allâh ﷻ using the names which refer to His majesty, would this not instil the majesty and grandeur of Allâh ﷻ in his heart? If one then fasts and performs hajj with the above in mind, will



his heart not be overtaken and overwhelmed by the love of Allâh ﷻ ?

If one's love progresses further, then the final stage is that of Jihâd, where the true lover can be distinguished from the liars. The one who flees from the battlefield can never again dare to call himself a true lover of Allâh ﷻ and His Rasul, and the one who shows the slightest hesitancy here will always be regarded as disloyal. The true lover prefers death for the sake of his Beloved over his own life. The Qurân thus regards it as disrespectful to call him dead and announces that he is actually alive, although others may not realize it. {This is only a gist of the explanation given by Moulana. Source: Tarjumânus-Sunnah by Moulana Badre-Aalam Meerthi}

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The above is a brief explanation of the deep connection between the pillars of Islam. May Allâh ﷻ grant us the realization of these realities and instil within us His obedience and love. Âmîn!

## IBÂDAT- SOLUTION TO OUR WORLDLY PROBLEMS SALÂH

1.) SAFETY AND FORGIVENESS OF SINS: Allah ﷻ declares, "Surely ṣalâh prevents [one] from immorality and iniquity."

Abû Hurayrah ؓ narrates: I heard Rasullullah ﷺ saying: "Tell me, if a person has a river at his door step and he baths therein five times a day, will any filth remain on his body?" The Companions ؓ replied: "No filth will remain on his body." The

Messenger of Allâh ﷺ said: “Similar is the case with the five salâhs. Allâh wipes out sins through them.” (Bukhârî, Muslim)  
As mentioned before, it is because of sins that conditions overcome the Muslim ummah. By performing salâh punctually, sins are forgiven, causing Allah ﷻ’s mercy to descend.

2.) PROTECTION FOR A PERSON: Jundub ibn Sufyân ؓ narrates that Rasulullâh ﷺ said: “The person who offers the *fajr salâh* is under the protection of Allâh. O man! Do not let Allâh take you to account for anything that is under His protection.” (Muslim, Tirmidhî)

3.) RECEIVING THE DUAS OF THE ANGELS: Abû Hurayrah ؓ narrates that Rasulullâh ﷺ said: “The angels pray for a person as long as he remains at the spot where he offered salâh, as long as his ablution does not break. The angels pray for him saying: ‘O Allâh! Forgive him. O Allâh! Have mercy on him.’” (Bukhârî)

4.) PROTECTION FROM SHAYTÂN: Abû Dardâ’ ؓ narrates: I heard Rasulullâh ﷺ saying: “If there are three people in a village or rural area and the congregational salâh is not established among them, then Satan most certainly takes control of them. You should therefore remain attached to the main body of Muslims. Surely a wolf devours the sheep that strays [from the main flock].” (Abû Dâ’wûd, Nasa’î)

5.) UNITY: Barâ’ ibn ‘Âzib ؓ narrates: Rasulullâh ﷺ used to walk between the rows from one end to the other end, passing his hand over our chests and shoulders. He would say:

“Do not remain crooked or else your hearts will become disunited.” He used to say: “Surely Allâh and His angels send salutations to the front rows.” (Abû Dâ’wûd, Aḥmad, Ḥâkim)

6.) GOODNESS IN THE HOUSE: Jâbir رضي الله عنه narrates that Rasulullâh صلى الله عليه وسلم said: “When any of you has offered his ṣalâh in his masjid, he should set aside some ṣalâh for his house. Allâh سبحانه will most certainly place some good in his house by virtue of his (nafil) ṣalâh [in his house].” (Muslim) Anas رضي الله عنه narrates that Rasulullâh صلى الله عليه وسلم said, “Always perform your wudhu properly. By doing that, your life on earth will be lengthened, and your guardian angels will love you. Perform some portion of your salâh at home (i.e. nafil). Through that, the good in your home will be increased. When you go home, greet your family members with salâm. Through that, you will be blessed and also the people of your household.” (Tabrani in Saghir)

7.) FEELING ENERGETIC: Abû Hurayrah رضي الله عنه narrates that Rasulullâh صلى الله عليه وسلم said: “When one of you goes to sleep, Satan ties three knots behind the person’s head. He stamps the following words on each knot: ‘You have a long night, so continue sleeping.’ If he gets up and remembers Allâh سبحانه, one knot is opened. If he performs ablution, another knot is opened. If he offers ṣalâh, all the knots are opened. He is thus energetic and in a good mood in the morning. If not, he gets up in a bad mood, feeling lethargic.” (Bukhârî, Muslim)

8.) CURE FOR SICKNESSES - Hadrat Salmân Farsi رضي الله عنه, narrates that Rasulullâh صلى الله عليه وسلم said, “Hold firm onto the salâh of the night,

for verily it is the way of the pious before you, a means of gaining closeness to Your Rabb, an expiation of sins, a barrier from sins, and it removes sickness from the body.” (Tabrâni in Kabîr)

9.) HONOUR OF A BELIEVER - Hadrat Sahl ibn Sa’d ؓ narrates that Jibrîl ؑ came to Rasulullâh ﷺ and said, “O Muhammad, live as you wish, for verily you are going to pass away; practise as you wish, for verily you will be recompensed likewise; and love whosoever you wish, for verily you will separate from him. Know that the honour of a believer is in standing in salâh at night, and his nobility is in being independent from people.” (Tabrâni in Awsat)

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10.) UNTOLD SPIRITUAL ENJOYMENTS IN THIS WORLD AND JANNAH - Hadrat Abû Ubaydah ؓ narrates that Abdullâh ibn Masûd ؓ said, “It is written in the Tawrâh, “Allâh ﷻ has prepared for those whose sides separate from their beds, such bounties which no eye has ever seen, no ear has ever heard, and which has not crossed the heart of any person. No close angel or messenger knows it.” Then Abdullâh ؓ said, “We recite it in the Qurân, “No soul knows the coolness of the eyes (enjoyments) hidden from them.” (Hâkim)

11.) SAFETY FROM FAILURE - Hadrat Abdullah ibn Masûd ؓ narrates that Rasulullâh ﷺ said, “Allâh will never cause failure to a man who stands in the darkness of the night, and he

commences Surah Baqarah and Surah Âle-Imrân.” (Tabrâni in Awsat)

12.) SADAQAH FOR ALL JOINTS OF THE BODY - Hadrat Abû Dharr رضي الله عنه narrates that Rasulullâh صلى الله عليه وسلم said, “Sadaqah is binding on every joint daily. Every tasbîh (subhânallah) is sadaqah, every tahmîd (alhamdulillah) is sadaqah, every tahlîl (lâ ilâha illallâh) is sadaqah every takbîr (allâhu akbar) is sadaqah, commanding righteousness is sadaqah, prohibiting evil is sadaqah. Two rak’ats of duhâ (châst) will suffice for all the joints.” (Muslim) Ulama state that by performing this salâh, Insha-Allah, one will be saved from joint problems.

13) EASINESS IN WORK - Hadrat Uqbah ibn Âmir Juhanî رضي الله عنه narrates that Rasulullâh صلى الله عليه وسلم said, “Allâh عز وجل has stated, “O son of Adam, suffice Me in the beginning portion of the day with four rak’ats, I will suffice you for the remaining portion of the day, in lieu of them.” (Ahmad)

Hadrat Abu Dardâ رضي الله عنه narrates that Rasulullâh صلى الله عليه وسلم narrates from Allâh عز وجل, “O son of Adam, do not be weak in performing four rak’ats salâh in the early morning, for I shall then suffice you in all your tasks for the day.” (Tirmidhî)

14.) BELOVED TO THE CREATION - Almighty Allâh عز وجل says (regarding the condition at the time of the death of the Kuffaar), “And the heavens and earth did not even cry for them.” Regarding the above verse, Ibn Abbâs رضي الله عنه mentions, “When a mu’mín passes away, that part of the earth on which

he would perform salâh and make dhikr weeps over his death.” (Tafsîr Ibn-Jarîr)

## ZAKÂH AND CHARITY

“Take zakâh from their wealth so that you may purify them and bless them thereby.” (Taubah:103)

1.) UNSEEN ASSISTANCE FROM ALLÂH ﷻ - Rasulullâh ﷺ is reported to have said: "A person was in a jungle when all of a sudden he heard a voice in a cloud saying: "Go and water the orchard of so and so person." On hearing that voice, the cloud moved and poured heavily on a stony place. All the water collected in a drain and began to flow. This person began following the water and saw that a man was standing in his orchard and was sprinkling water with a spade. This person asked the gardener: "O servant of Allah! What is your name?" He gave the same name which this person had heard in the cloud. Thereafter, the gardener asked this person: "O servant of Allah! Why are you asking me my name?" He replied: "I heard a voice in that cloud whose water this is, taking your name and asking it to pour water onto your orchard. What do you do in it that is so acceptable?" He replied: "Now that you have asked, I will have to inform you. I look at its total produce and from there I give one third to charity. Another third I keep for myself and my family, and the last third I re-invest into this orchard." (Muslim) It is mentioned in a Hadith, "You should seek sustenance from Allah ﷻ by spending in His path." (Bayhaqî) In other words, by your giving charity, Allah ﷻ will grant you *barakah* in your sustenance.

2.) CURE OF SICKNESSES – Rasulullâh ﷺ said, “Protect your wealth by giving zakât, cure your sick through charity, and face calamities with duâ and humbleness.” (Tabrânî)

3.) PROTECTION OF LIVES – Ibn Abbâs ؓ states, “A beggar came begging to a woman. At that moment the woman only had a morsel of food which was already in her mouth. She took that morsel out of her mouth and gave it to the beggar. After some time, a child was born to this woman. When the child grew a little older, a wolf came and snatched the child away. The woman came out of her house running behind the wolf and at the same time shouting for help. Allah ﷻ sent an angel and ordered him to free the child from the wolf's mouth. Allah ﷻ added: "Also convey My salaams to that woman and inform her that I did this in return for the morsel of food which she had given to that beggar." (Ibn Sahrâ in his Amâlî)

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Hadrat Thâwi (rahimahullah) writes, “This is the blessings of charity that the child's life was saved and the woman was also rewarded. We should give charity abundantly so that we may live in this world and in the hereafter in peace and comfort.

4.) PROTECTION OF WEALTH - Rasulullâh ﷺ said, “One who discharges zakât on his wealth properly, its harm (i.e. theft, destruction, etc.) and loss is removed.” (Bayhaqi, Bazzâr) “Protect your wealth by giving zakât.” (Tabrânî in Kabîr) “If any person’s wealth is destroyed on land or sea, it is destroyed because of not having discharging his zakât.” (Tabrânî in Awsat) “That wealth which is mixed with the wealth of zakât

(that portion which was due to be given as zakât) destroys it.”  
(Bayhaqî)

5.) FULFILMENT OF NEEDS OF ALL POOR – Rasulullâh ﷺ said, “Verily Allâh ﷻ has made compulsory in the wealth of the rich people that amount which is sufficient for their poor. The poor are only put into difficulty when they are hungry and unclothed because of the actions of the wealthy. Behold Allah ﷻ will take a severe reckoning from them and punish them severely.” (Tabrâni in Awsat and Kabîr)

6.) SAFETY FROM AN EVIL DEATH – Rasulullâh ﷺ said, “Verily charity extinguishes the anger of Allah ﷻ and removes an evil death.” (Tirmidhi) According to one narration, Allâh ﷻ removes by charity seventy doors of an evil death. (Kitâb al Birr of Ibn Mubârak)

7.) INCREASE IN WEALTH – Allâh ﷻ states, “Allâh ﷻ destroys interest and increases charity.” (Baqarah) Rasulullâh ﷺ said, “The wealth of a person will never decrease due to charity. Whichever person is oppressed but is patient, Allah ﷻ will increase him in honour. Whoever opens the door of asking, Allâh ﷻ will open for him the door of poverty.” (Tirmidhî)

Rasulullâh ﷺ said, “Every morning, two angels descend. One supplicates, “O Allâh, grant the one who gives a recompense,” whilst the other says, “O Allah, grant destruction to the one who holds back.” (Bukhârî) Nabî ﷺ said to one sahabî, “Spend, Allâh ﷻ will spend on you.” (Tabrânî) Once, Rasulullâh ﷺ



addressed Hadrat Bilâl ﷺ saying: "Spend O Bilal, and don't ever have any fear of any decrease from the Master (Owner) of the Divine Throne."

8.) SAFETY FROM CALAMITIES - Rasulullâh ﷺ said, "Hasten with charity, because calamities do not surpass it." (Bayhaqî) Rasulullâh ﷺ said, "Charitable deeds save one from calamities, discreet and undisclosed charity cools the anger of Allah ﷻ, and having good relations with one's relatives and family members increases one's lifespan." (Tabrâni in Kabîr)

9.) INCREASE IN LIFE AND REMOVAL OF SPIRITUAL SICKNESSES Rasulullâh ﷺ said, "The charity of a Muslim increase life, prevents an evil death, and by means of it Allâh ﷻ removes pride and arrogance." (Tabrâni)

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10.) EASINESS IN THIS WORLD AND THE HEREAFTER – Rasulullâh ﷺ said, "Whoever makes it easy for a person in difficulty (by assisting financially, overlooking a debt, etc.), Allah ﷻ will grant ease to him in the world and the hereafter." (Muslim)

By not giving zakât, one worldly harm is that rains are withheld. If not for the animals, rain would not come down.

## FASTING

1.) HEALTH - Rasulullâh ﷺ said, "Fasting is a shield and powerful fortress from the Fire." (Ahmad) Like fasting is a shield of protection against internal (spiritual) illnesses viz.

sins, so too is it a protection against physical illnesses. In majority of cases, physical sickness is the result of excessive eating. This cause is arrested in fasting. Rasulullâh ﷺ said, 'Keep fasting, you will remain healthy.' (Tabranî)

2.) PURIFICATION - Rasulullâh ﷺ said, "Every person has a zakât to pay and the zakat of the body is fasting." (Ibn Majah) Hadrat Thânwî (rahimahullah) writes, "Like wealth is purified through by means of paying zakât, the body is purified by means of fasting. Zakât is the elimination of impurities from wealth, while fasting is the elimination of impurities from the body. The role of fasting operates in both the physical and spiritual spheres of man's life."

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3.) SHIELD: Rasulullâh ﷺ addressed two persons saying: "You should fast because fasting is a shield in order to save oneself from hell and in order to save oneself from the difficulties of time." (Ibn Najjar) In other words, one will be saved from hell and also from the difficulties and calamities of this world.

4.) TAQWÂ – The object of fasting is to attain taqwâ. If taqwâ is attained, one will be blessed with innumerable bounties in this world and the hereafter. A few bounties - mentioned in the Quran - to be received in this world are: a.) Sustenance from unimagined sources b.) Easiness in one's work c.) Exit from problems d.) Increased reward in one's actions e.) Forgiveness of sins f.) Safety from the plots of enemies

## HAJJ

1.) SAFETY FROM POVERTY - Rasulullâh ﷺ said, “A haji never becomes destitute.” (Bazzâr) in another narration, he ﷺ said, “Performing hajj and umrah many times drives away poverty.”

2.) WEALTH AND HEALTH - Rasulullâh ﷺ said, “Perform Hajj and become wealthy, travel and become healthy.”

3.) BLESSINGS - Rasulullâh ﷺ said that Allâh ﷻ states, “That servant of Mine whom I have given wealth and sufficient sustenance, and he allows five years to pass by without visiting My House, he is verily deprived of goodness and many blessings.” (Ibn Hibbân)

4.) MERCES - Rasulullâh ﷺ said, “One hundred and twenty mercies descend upon the Kabah every day and night; sixty for those performing tawaf, forty for those performing salâh, and twenty for those merely looking at the Kâbah.” (Bayhaqî)

5.) ÂFIYAT (WELL BEING) – It has been narrated that Rasulullâh ﷺ said that Dawûd ﷺ said, “O My Master! What is the reward which You will grant to those servants who visit You in Your House.” Allâh ﷻ replied, “Undoubtedly, every visitor has a right upon his host. O Dawûd, they have a right upon Me that I must grant them *âfiyat* (well-being) in this world, and I must forgive them when I meet them.” (Tabrânî in Awsat)

## QURAN

1.) ILLUMINATION – Rasulullâh ﷺ advised Abû Dharr رضي الله عنه, “Hold firm onto tilâwat of the Qurân, for verily it is an illumination for you in the earth, and a treasury for you in the hereafter.” (Ibn Hibbân) Rasulullâh ﷺ said, “Those houses in which the Qurân is recited shine to the heavens as the stars shine onto the earth.” (Abû Nuaim)

2.) UNTOLD BENEFITS - Rasulullâh ﷺ said, “The Quran is the tablecloth of Allah, accept it as much as you can. The Quran is the rope of Allah, a clear light, a beneficial cure, a protection for one who holds firmly onto it, safety for one who follows it, it will not be misguided that it will have to be corrected; it will not be crooked that it has to be straightened. Its marvellousness will never cease, it will not become old due to abundant recital. Recite it, for Allâh ﷻ will grant you ten rewards for every letter you recite. I do not say *alif lam mîm* is one letter but *alif* is one letter, *lâm* is one letter and *mîm* is one letter. (Hâkim)

Rasulullâh ﷺ said, “The example of a believer who recites the Qurân is like that of a citron which has a pleasant fragrance and a sweet taste.” (Bukhârî) Hadrat Shaikh (rahimahullah) writes, “There is great wisdom in this comparison of the Quran with a citron, unique to the wisdom of nabuwwat and a sign of the great depth of knowledge which Rasulullâh ﷺ possessed. A citron creates a pleasant fragrance in the mouth, cleans the stomach, stimulates digestion. These are the qualities specially

associated with the reading of the Qurân since, fragrance in the mouth, internal purity and spiritual strength result from reading the Qurân. As unique benefit mentioned regarding the citron is that jinns will not enter a home where it is kept. If this is true, then this is similar to the Quran. Just as the citron improves one's memory (according to some medical experts), so too does the recitation of Qurân as narrated by Alî ؑ.

3.) SAFETY FROM SENILITY – Ibn Abbâs ؓ said, “Whoever recites the Qurân will be saved from senility. The proof of this is the verse, “Then We returned him to the lowest level except he who believes.” Believes means the one who recites Qurân. (Hakim)

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4.) BEST PERSON – Rasulullâh ﷺ said, “The best of you is he who learns the Qurân and teaches it to others.” (Bukhârî) It is mentioned in a Hadîth that the person who recites the Qurân and thereafter thinks to himself that someone else has been granted a bounty greater than this bounty (the bounty of being able to recite the Qurân), then without doubt he has despised something that Allah ﷻ has elevated, and elevated something that Allâh ﷻ regards as despicable and insignificant. (Khatîb)

5.) HONOUR AND RESPECT - Rasulullâh ﷺ said, “Verily Allâh ﷻ will elevate people by means of the Qurân and He will degrade others through it.” (Muslim) Hadhrat Umar ؓ appointed Nafî' ibn Abdul Hârith as the governor of Makkah. Once, Hadhrat Umar ؓ inquired as to who he had placed in charge of the

forests. He replied, "Ibn Abzâ." When Hadhrat Umar رضي الله عنه enquired who that was, he replied that it was his slave. Hadrat Umar رضي الله عنه was astounded and objected, demanding to know why a slave was awarded such an important post. When he replied, "Because he reads the book of Allâh," Hadrat Umar رضي الله عنه quoted the above hadith.

6.) BLESSINGS IN THE HOUSE – Abu Hurairah رضي الله عنه says, "The house in which the Qurân is recited, the house-hold members increase, blessings and good fortune multiplies, angels enter that home and Shaytân flees. That home in which the Qurân is not recited becomes cramped, is void of blessings, the angels leave that home and Shaytân occupies it." Ibn Masûd رضي الله عنه has said that a deserted house is that one in which the Quran is not recited."

7.) SAFETY FROM ALL FITNAHS (TRIBULATIONS) – Ibn Abbas رضي الله عنه narrates that Jibrâîl عليه السلام came to Rasulullâh صلى الله عليه وسلم and informed him that soon *fitnah* (trials) will emerge." Rasulullâh صلى الله عليه وسلم enquired, "What will be the way out?" Jibrâîl عليه السلام said, "The book of Allah." (Razîn) In a lengthy narration, Hadrat Alî رضي الله عنه said that Yahyâ عليه السلام told the Banî Israîl, "Allâh صلى الله عليه وسلم has ordered you to read His book. Its example is like a nation secured in their forts and an enemy wishes to attack them. From whichever direction they attack, the Book of Allâh will protect and defend them." (Fadhâil A'mal)

8.) SICKNESSES- Rasulullâh ﷺ said, “Surah Fatihah is a cure for all illnesses.” (Dârami) Mashâikh have written that if one recites Surah Fatihah with complete faith and conviction, then it will cure any sickness spiritual or worldly, internal or external.

9.) FULFILMENT OF NEEDS –Rasulullâh ﷺ said, “Whoever will read Surah Yâsîn in the beginning of the day, all his needs for the day will be fulfilled.”(Dâramî) It has been narrated that whoever recites Yâsin is forgiven, whoever recites it in a state of hunger will become satisfied, whoever will recite it because he is lost will find his way again, whoever recites it because he has lost his animals will find them, whoever recites it fearing a shortage of food, his food will be sufficient for him, if it is recited next to a person in the pangs of death, his death will become easy for him, if it is recited on a woman who has trouble delivering her child, delivery will become easy.”

10.) INDEPENDENCE - Rasulullâh ﷺ said, “Whoever recites Surah Waqiah every night will never be afflicted by starvation.” (Shuabul Imân) Another narration states, “Surah Waqiah is Surah Ghinâ (surah of independence), read it and teach it to your children.” (Ibn Asâkir)

11.) SAFETY FROM ALL EVILS - Nabîﷺ once said to Abdullah Ibn Khubayb ؓ, “Read Surah Ikhlas, Falaq and Nâs thrice morning and evening. It will suffice you from everything.” (Tirmidhi)

12.) SAFETY FROM WORRIES, DEPRESSION - Rasulullâh ﷺ stated, "Whoever reads this dua 7 times morning and evening then Allâh ﷻ will be sufficient for him in all matters of dîn (religion) and dunya (matters of this world) which will cause him grief:

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

There are many other verses and surahs which are beneficial for a person e.g. Ayatul-Kursi for protection, Surah Kahf for safety of the trials of Dajjal, Surah Baqarah for protection from Shaytân and black magic, etc.

## DHIKR

1.) PEACE OF MIND AND TRANQUILITY- Allâh ﷻ states, "Behold! Only in the remembrance of Allah, do hearts find contentment." In another verse, Allâh ﷻ states, "And he who turns away from My remembrance, then for him shall be a straitened life, and We will resurrect him on the Day of Judgement blind."

2.) LIGHT IN THE WORLD: Abu Zarr ؓ said, "O Rasulullâh, give me some advice." Nabî ﷺ replied, "I advise you to fear Allâh, for verily it shall beautify all your actions." I asked for more advice. Nabî ﷺ said, "Occupy yourself with the recitation of the Noble Qurân and the dhikr of Almighty Allâh. This will earn you an appreciation in the heavens and serve you as a light in the world."(Ahmed)

A man came to see Abu Umâmah ؓ and said to him, "I saw in a dream that whenever you enter your home, come out, stand



up or sit down, the angels in the heaven make duâ for you. Abu Umamah رضي الله عنه replied, “If you wish, you may earn their prayers as well. Thereafter, he recited the following two verses;

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا  
هُوَ الَّذِي يُصَلِّيْ عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ

*“O those who believe, make Allâh’s dhikr in abundance and glorify Him, morning and evening. Allâh will (as a reward) send His blessings upon you and His angels will make duâ for you, due to which Allâh will remove you from the depths of darkness and bring you into light. (Durr-e-Manthûr)*

The benefit of having this light is that a person will be easily able to distinguish between beneficial and harmful objects.

3.) ATTAINMENT OF MERCY AND TRANQUILITY – Nabî صلى الله عليه وسلم has said, “Whenever people gather to make Allâh’s dhikr, angels surround them, mercy enshrouds them, tranquility descends upon them and Allâh ﷻ makes mention of them to those who are very close to Him in the heavens, i.e. the Ambiyâ عليهم السلام and the great angels.” (Muslim)

4.) CURE FOR ALL SICKNESSES - Hadrat Umar رضي الله عنه is reported to have said, “Hold firmly onto the dhikr of Allâh, for verily it is a cure (for all sicknesses), and abstain from worldly talks, for it is without doubt a terrible sickness.” (Kanzul-Ummâl)

5.) PURIFICATION OF THE HEART – Nabî صلى الله عليه وسلم has said, “For everything there is a purifier. The purifier of the heart is the dhikr of Allâh ﷻ.” (Baihaqi)

The heart has many sicknesses, like pride, jealousy, anger, excessive lust, love of the world, love for name and fame, etc. it is due to these sicknesses that majority of problems are caused. By dhikr, these sicknesses are removed, granting one great comfort and ease.

6.) GOODNESS OF BOTH WORLDS - Abu Razîn ؓ narrates that Nabî ؑ said to him, "Should I not show you the leader of all actions, through which you may attain the goodness of both the worlds. Be regular in attending the gatherings of dhikr and when alone, keep your tongue engaged in the dhikr of Allâh as much as possible. Love for the sake of Allâh and hate for the sake of Allâh." (Mishkât)

7.) ALLAH ﷻ WILL SUFFICE FOR A PERSON'S NEEDS - Nabî ؑ has said that Allâh ﷻ says, "Make My dhikr for some time after Fajr and after Asr, I will suffice you in the intervening periods." (Ahmed)

A man once came to Abu Dardâ ؓ and said, "Advise me!" Abu Dardâ ؓ said to him, "Remember Allâh in ease, Allâh will remember you in difficulty. When you desire anything of the world, first ponder over its end result." (Sifatus-Safwa)

Ka'ab Al-Ahbâr ؓ narrates, 'We have read in the Holy Scriptures revealed to the Ambiyâ ؑ that Allâh ﷻ says, "Whoever finds no time to beg of Me due to his being engaged in My dhikr, I shall bless him with even more than what I give to those who ask." (Tambîhul-Ghâfilîn)

Nabi ﷺ has mentioned, "There are a group of angels who roam the earth searching for people engaged in the zikr of Allâh ﷻ. When they find such people they sit with them, enshrouding them with their wings. Due to their great number, they encompass the space between the gathering and the sky. When the gathering terminates, the angels proceed to the Heavens. (Thereafter a lengthy discussion takes place between Allâh ﷻ and the angels regarding those making zikr.) Allâh ﷻ finally announces, "O my angels, bear witness that I forgive them all. I will bestow upon them whatever they desire and I shall protect them from that which they seek protection from!" The angels make mention regarding a man who had not come with the intention of making zikr, but for some other purpose. Almighty Allâh ﷻ replies, "These people (zaakireen) are such (so blessed) that those who merely sit with them will also not be deprived. (Rather, they will also be forgiven). (Muslim)

8.) GARDENS OF JANNAH IN THIS WORLD – Nabî ﷺ once said to the Sahâba ﷺ, "When you pass by the gardens of Jannah, graze to your heart's content." The Sahâba ﷺ asked, "O Rasulullâh! What are the gardens of Jannat?" Nabî ﷺ replied, "Gatherings of dhikr!" (Tirmidhi)

9.) SUSTENANCE OF THE WORLD BASED ON DHIKR - Nabî ﷺ said, "Nuh ﷺ advised his son, "I advise you to recite 'subhânallahi wa bihamdihi'. It is the worship of the entire

creation and by means of it, the entire creation is given sustenance.” (Nasaî)

10.) WHOLE WORLD’S EXISTENCE IS ON DHIKR – Nabî ﷺ has mentioned, "Qiyâmah will not occur as long as ‘Allah, Allâh’ is said on the earth." (Muslim) According to another narration, resurrection will not occur while there is any such person on the earth who proclaims: ‘Allah, Allâh.’ (Musnad Ahmed)

The whole system of the world will continue to function as long as there is one person taking the name of Allah ﷻ. Dhikr is the soul of the universe. As long as a person is breathing, even though he is unconscious, he will not be buried. As soon as he stops breathing, he will be regarded as dead and buried. The more dhikr of Allah ﷻ made, the more life there will be in the universe. More goodness and blessings will be found. The less dhikr there is, the less blessings and goodness there will be. Nabî ﷺ has stated, “The contrast between one who glorifies Allâh ﷻ and the one who does not remember Him, is like that between the living and the dead.” (Bukhârî)

11.) SAFETY FROM WHISPERINGS OF SHAYTÂN - Nabî ﷺ said, “I command you to make dhikr of Allâh in abundance. The example of that is of a man whose enemies are pursuing him speedily. He comes to a fort, and finds protection therein. Similarly, a person can never be saved from Shaytân except by the dhikr of Allâh ﷻ. (Tirmidhî)

Certain dhikrs have their own benefits. For example:

Istighfar- Rasulullâh ﷺ said, “Whoever holds firm onto istighfâr, Allâh ﷻ will make for him an opening from every grief, an exit from every difficulty, and Allâh ﷻ will grant him sustenance from where he never imagined.”(Abû Dawûd)

In one hadith, Rasulullâh ﷺ said, “Should I not inform you of your sickness and your cure? Behold, your sickness is sins and your cure is istighfâr.” (Baihaqî)

Lâhawla wa lâ quwwata illa billâh – Rasulullâh ﷺ said, “*Lâhawla wa lâ quwwata illa billâh*” is a cure for 99 (worldly and relating to the hereafter) sicknesses, the smallest of which is worry (of this world and the hereafter). (Tabrânî in Awsat)

Durûd - Hadhrat Ubay bin Kâb ؓ reports that, “I asked, “O Rasulullâh ﷺ; I recite salâh on you in abundance. To what extent should I adopt this practice?” Rasulullâh ﷺ replied, “As much as you desire.” I said, “One quarter” (i.e. ¼ of the time he had set aside for nafl ibadat?) Rasulullâh ﷺ said, “As much as you desire, and if you increase it, it will be better for you.” I said, “One half?” Rasulullâh ﷺ said, “As much as you wish. If you increase it, it will be better for you.” I said, “Then I shall only recite durood. (i.e. all extra time will only be devoted to durood). Rasulullâh ﷺ said, “Then it will suffice for all your worries and your sins too will be forgiven.” (Tirmidhî) In a narration by Imam Ahmed, a man asked, “O Rasulullâh ﷺ how will it be if I should devote all my time for the recitation of salâh on you?” Rasulullâh ﷺ replied, “In that case, Allah ﷻ shall alleviate all your worries, in this world and the hereafter.”

## CONCLUSION

Hadrat Thânwî (rahimahullah) in Jazâul-A'mal has written the following, the crux of which is: Every act of obedience is beneficial, and every act of wrongdoing is harmful. However, being diligent in certain deeds increases the likelihood of improvement in the rest of one's deeds.

- 1.) Seeking dînî (religious) knowledge. Thereafter it is imperative that one stays in the company of the pious.
- 2.) Punctuality in salâh and effort to improve it at all times.
- 3.) Less talking and socializing
- 4.) Murâqabah (keeping in mind that Allah ﷻ is watching our every word, deed and state) and Muhâsabah (Daily mental review of one's actions and the consequences of those deeds).
- 5.) Seeking of forgiveness as soon as one sins.

Through diligence in these five, a person will find Inshâ-Allah, the door to every kind of righteous deed will open before one.

If the following six actions are avoided, one will inshâ-Allâh be saved from every other misdeed.

- 1.) Backbiting – The best is not to talk about anyone at all, except where there is a real need.
- 2.) Injustice in money matters, in speaking disrespectfully to others.
- 3.) Self-conceit and looking down on others
- 4.) Anger

5.) Relations with unrelated members of the opposite sex. Included herein is looking at them, talking to them, sitting in solitude with them, dressing or speaking in such a way to attract them.

6.) Consumption of doubtful or harâm foods.

May Allah ﷻ grant us the ability to fulfil our duties to Allah ﷻ, gain His proximity and be granted success in this world and the hereafter. Amîn.